

enemy, killing large numbers. After this a desultory warfare was kept up; each party striving to take the other unawares, and to capture as many heads as possible. This went on until the Tiribi, reduced to a handful, sued for peace and submitted as a conquered people to the Bri-bria. Since then, the chief of the Bri-bria has always retained the right of final choice of chief of the Tiribis, after nomination of the candidate by his own people. Beyond this, no actual control has ever been exercised. The Tiribi story does not differ from the above, except in the origin. It throws the blame of the first aggression on the Bri-bria. In some respects the Tiribis are superior to the Bri-bria. The children are more respectful to their parents; the women are more modest in dress and behavior, and the men are more industrious. This is their boast, and while they look down on the Bri-bria, the latter despise them as a conquered people. Very little communication occurs between the two tribes, and I could learn of but two cases of intermarriage between them. [173] [721] [622] [563] [582]

I have already said the Tiribis and Cabecars are under the political rule of the Bri-bria. The form of government is extremely simple. One family holds the hereditary right of chieftainship, and up to 1873 the reigning chief had theoretically full powers of government. The succession is not in direct line, but on the death of the incumbent, the most eligible member of the royal family is selected to fill the vacancy. Often a son is passed over in favor of a second cousin of the last chief. The present chief is first cousin of his predecessor, who was nephew of his predecessor, who was in turn a cousin to his. [619] [622]

Formerly the chiefs held only a nominal control over their people. The principal advantages derived from the position were rather of a social than a political nature. The chief was conducted to the best hammock for a seat on entering a house. He was treated to their great luxury, chocolate, when persons of less note were fain to be content with chicla. But in case of a quarrel the chief had to defend himself from the blows of the long, heavy fighting-stick like any ordinary mortal. Within the last decade or two, the traders, by throwing their influence on the side of the chief, have caused him to be treated with more respect, and endowed him with the attributes of a judge over his people, in all ordinary disputes. About 1870 or 1871, Santiago, the then chief, paid a visit to Cartago and San José; was well treated, and received an appointment from the Government, for the position which he already held, with the full approval of his tribe. It had been customary for the heir-apparent, the future successor, to hold a position as second, or subordinate chief, with little or no authority. One Lapiz was at that time second chief, and claimed that he was more entitled than the other to the chieftainship. Exaggerated claims of great mineral wealth in "Talamanca" have been long held in Costa Rica and the Commandant of Mosón, a little settlement on the Atlantic coast, used principally as a penal station, conspired with Lapiz against Santiago. This individual, named Marchona, advised Lapiz to assassinate his chief, and thereby place himself at the head of the tribe. [411] [622] [648] [177] [624]

protection from the latter. Back of the fire-places are ranged the *chicha* ⁸⁰⁰
jars, two or three in number. Being round bottomed, they stand on the ³⁵²
floor propped up by stones. Scattered around the house are stools or
benches, rarely more than six inches high, each carved out of a solid
block of wood. They generally have four feet, though occasionally a
small, roughly made one is seen, with but two feet, and which is only
kept in upright position when somebody is sitting on it. The pots and
kettles about the fire are all of American cast iron, and vary in size from ⁴¹⁵
less than a quart to ten gallons capacity. Hanging from the barbecue ^[439]
over the smoke, is generally seen a coconut shell or a leaf bundle full of ^[263]
salt. It is kept here because it is the only place where it will remain dry.
Suspended from the roof are baskets of from one to three cubic feet
capacity. They are usually made of a peculiar, very hard, and very flex- ^[285]
ible vine. These are the trunks of the people, and in them are kept their
clothing and all of their little personal treasures and ornaments. They are ^[251]
also used for storing corn or other seeds, like beans, the basket being then
lined with leaves to prevent spilling. The women also use them for
carrying water calabashes. These are either gourds or the shells of the
fruit of the calabash tree, with a small round hole cut in one end. One
other use of the baskets is to carry loads when the net bags are scarce.
These nets are also often suspended about the house in the same manner
as the baskets. Axes, always of the make of Collins, of Connecticut, ⁴¹²
and long machetes, either of this or of some inferior make, are to be ^[439]
found in every house. Collins' hardware has gained a permanent reputa-
tion among these people, who will give twice as much for a leather
handled machete of this brand, as for any other kind. Of other tools,
the most noteworthy is a heavy stick sharpened to a chisel edge at one
end and beveled on one side. This is used for making holes in planting ^[241]
corn or plantain sprouts, and the edge is used to beat down high grass.
It works almost as effectually as a scythe. Hooked sticks for lifting the
iron kettles, others cut with short radiating branches at the end, like a
five or six pointed star, for stirring chocolate, and paddles for stirring
food are always found near the fire. Calabashes and gourds with small ⁴¹⁵
holes cut in one end for water bottles, and other calabashes cut in half
for drinking cups, are also found in every house. Food usually, and even
drink sometimes, are served in leaves, called in Spanish "plantanillo,"
smaller and tougher, but otherwise resembling those of the plantain.
These are dexterously folded so as to hold a quart or more of fluid with-
out spilling.

Of arms, besides the inevitable machete and very good double-barreled ⁴¹¹
guns, they possess bows made of a very tough kind of palm wood. They
are straight and usually about five feet long. The string is made of the ^[283]
finer kind of *agave* fibre. The arrows are of three kinds. All have a
butt two and a half to three feet long, made from the light flower stalk
of the wild cane. This is a mass of pith, with a thin hard shell on the
outside, giving the requisite stiffness. They are not feathered. The

- 411 front end, from two to even four feet long, is made of the same wood as the bow: For fish this is sharpened to a point and is barbed on one, two, or even three edges, or is made round. For quadrupeds, the wood is shorter, not barbed, and is tipped with a lance-like head made by laboriously grinding down an old knife blade to the requisite form. For small birds, the head ends in a broad round button, flat on the face. The Tiribis use also a little arrow, ending in a slightly open bunch of small reeds. These are for killing a fish, common in the Tilorio, never more than five or six inches long, and which rests attached to rocks by a sucking surface. The fish is so small that several points are necessary to the arrow, so that if one does not strike another may. No poison is used on the arrows, and, in fact the people seem to know of none. In their quarrels, a stick is used over six feet long, nearly an inch thick and about two inches wide, and made of the same wood as the bows, arrows, and planting-sticks. It is very heavy and is grasped by the fingers and thumbs of both hands in such a manner that they are guarded from a blow. They guard and strike an "over-blow" always holding by both hands. They are going out of use now that the people have discovered the easier, but more dangerous process of litigation. Cracked heads and broken arms give way to damages. For killing small birds the blow-gun is used. This is a tube seven or eight feet long, made by punching and burning the pith out from the heart of a palm trunk, nearly two inches thick. They are made very straight and true inside, and are provided with a double sight on top, made of two glass beads placed half an inch apart: when finished they are covered with some resin or a species of pitch to keep them from cracking or warping. The missiles are clay balls. These, previously prepared are carried in a little net, with them there are two bone implements. One, simply a straight heavy piece of bone used to drive a ball out of the tube by its weight, in case of sticking. The other is similar in appearance, but the end is worked into a round pit with sharp edges, for trimming the balls to the proper size and shape. During the war between the Bri-bri and Tiribis, at the beginning of this century, the principal arm used was an iron-headed lance fastened to a shaft barely four feet long. For defense, round shields were carried on the arm, made of the thickest part of the hide of the tapir. I was fortunate enough to secure specimens of both, together with nearly all the other implements, &c., described in the present paper. They are all in the Smithsonian Museum.

534 All people have some kind of music which doubtless gives pleasure to them, although to our unappreciative ears it may sound rude and disagreeable. The Marimba, an African instrument, found all over semi-civilized Central America, is unknown here. I cannot understand the surprise of an eminent African traveler, who writes wonderingly of the coincidence, of finding this instrument in use in Africa and among the Indians of Central America. It was introduced with the African slaves and has been retained among their descendants and neighbors. The

2:Skinner E-5 (1917) 1920
SA19 Talamanca SA19
Bribri

SKINNER-BRIBRI

PL. IX

286
411
415
413



BAG WITH DOUBLE POCKET FOR CARRYING BLOWGUN PELLETS
(Depth of bag, $7\frac{1}{2}$ inches)

[Facing p. 58]

2:Skinner E-5 (1917) 1920
SA19 Talamanca SA19
Bribri

SKINNER-BRIBRI

PL X

286
411
415



BAG FOR BLOWGUN PELLETS
(Depth, 6 inches)

[facing p. 59]

2:Skinner E-5 (1917) 1920
SA19 Talamanca SA19
Bribri

70	THE BRIBRI
412 [252] [173] • 411 412	shaped only by use. Cacao and maize are ground upon the surface of the metate with a muller or mano, which is another, though smaller, natural waterworn boulder. On abandoned sites near Teliri river some crude three-legged stone metates were found (figs. 9, a, b, drawn from fragments), pecked from hard scoria. These are inferior to the beautiful "tiger" metates of Las Mercedes; nevertheless, some of the Bribri believe that these fine metates were used by their ancestors. The Mercedes and Anita Grande sites also yielded some of the plain, three-legged metates, as well as those of the more ornate variety. <i>Digging Stick or Warclub.</i>—Pl. XVII, a, represents a digging stick of narrow, paddle shape, made of "cacique" wood. While the natives said that this specimen was once used as an agricultural implement, some of them also declared that it had been employed as a warclub. They referred to the stick as a "macana," in which is recognized an implement equivalent to the Nahuatl <i>macuahuil</i>, a warclub in which blades or spikes of obsidian were embedded.
VI	INDIAN NOTES

2:Skinner E-5 (1917) 1920
SA19 Talamanca SA19
Bribri

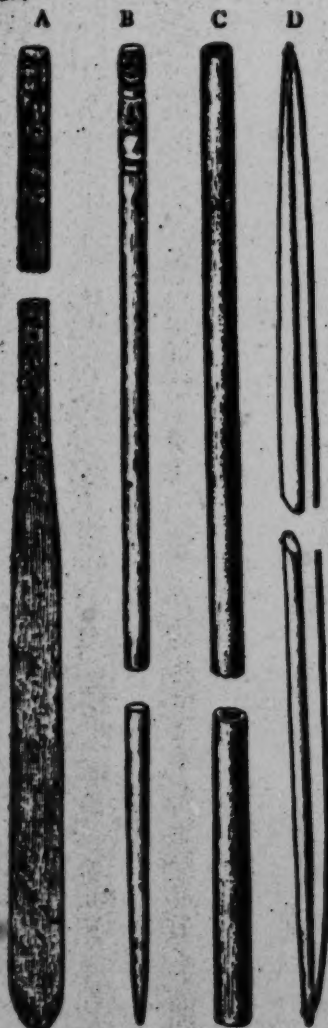
DIGGING STICK	71
The late Theodoor de Booy once called the writer's attention to the fact that in certain of the West India islands planting dibbles were used as warclubs, and according to Fewkes, while every warclub among the Porto Rico Indians was not a dibble, every dibble was a warclub.¹¹ Our specimen bears upon its broad end the striation caused by contact with the earth, and on its side hacks and scars of sidewise blows as though it had seen use as a quarter staff. The handle shows a figure which seems to be a property mark. Gabb¹² says: "In their quarrels, a stick is used over six feet long, nearly an inch thick and about two inches wide, and made of the same wood as the bows, arrows, and planting sticks. It is very heavy, and is grasped by the fingers and thumbs of both hands in such a manner that they are guarded from a blow. They guard and strike an 'over-blow,' always holding by both hands During the wars between the Bri-bri and Tiri-bi at the beginning of this century, the principal arm used was an iron-headed lance fastened to a shaft barely four feet long. For defense, round shields were carried on the arm, made of the thickest part of the hide of the tapir."	411 • 412 [171] [422]
AND MONOGRAPHS	3

2:Skinner E-5 (1917) 1920
SA19 Talamanca SA19
Bribri

SKINNER-BRIBRI

PL. XVII

293
● 411
412
[532]



VARIOUS IMPLEMENTS

a, Planting dibble and war club, length 5'; b, Cacique stick, length 4' 7"; c, Blowgun, length 6' 10"; d, Bow, length 4' 10"

[Facing page 73]

2:Skinner E-5 (1917) 1920

SA19 Talamanca SA19

Bribri

WEAPONS	81
<i>Bark and Fiber Articles.</i>—Besides the blankets of beaten bark used for beds and as wrappings for the bones of the dead, the Bribri have burden straps of the same material. These are merely plain bands of tapa. The Indians say the bark is stripped from the trees in sheets, then pounded on a log with a wooden bark-beater. Twisted fiber string and ropes, from several native substances, including agave, are made in varying degrees of fineness. These are used for every purpose, from bag and hammock weaving to tying house-posts and fastening drum-heads, and as cord for their suspension. <i>Weapons.</i>—Besides the digging-stick war-clubs above described, the Bribri declare that in their former wars they used lances, those remembered being about six feet long, of hardwood tipped with iron. Gabb reports obtaining one of these, and also a small, round shield of tapir hide—another obsolete article. Pl. xvii, d, represents a bow, 4 ft. 10 in. in length, and, as usual, furnished with a fiber string. The arrows are compound, having a reed shaft and a hardwood fore-	287 283 411
AND MONOGRAPHS	3

2:Skinner E-5 (1917) 1920
SA19 Talamanca SA19
Bribri

82

THE BRIBRI

411



FIG. 10.—
Bird arrow.

shaft, which in many cases is merely pointed but not barbed. The foreshaft is about the same length as the main shaft, and the two parts are bound together at their junction with twine of cotton or other fiber and gummed over at three places to prevent splitting. The butt, which has no nock, is also bound with twine.

Pl. xxiv, *d*, illustrates an arrow with a metal point, used in killing deer and other large game. The foreshaft is quadrangular in cross-section. Blunt bird-arrows are shown in pl. xxiv, *e*, and in fig. 10, but the latter has a short knob on the end.

Fig. *c* of the same plate represents a type of war arrow used in former times. The head is of pilam wood, multibarbed, and triangular in cross-section. Wounds from these, especially if in the abdomen, were much

VI

INDIAN NOTES

2:Skinner E-5 (1917) 1920
SA19 Talamanca SA19
Bribri

BLOWGUNS	83
dreaded, since the Indians say they could not withdraw the arrow without pulling out the victim's intestines on the barbs. Pl. xxiv, <i>b</i>, shows an arrow resembling the preceding, except that the foreshaft is round in cross-section and is barbed only on one side. It is a form used in fishing. Pl. xxiv, <i>a</i>, is also a fish arrow, for taking small species. It has a foreshaft of cane split into four prongs, which open on contact with the water and spread out to encompass the fish. Pl. xxviii represents a party of Bribri men in semi-costume ready to shoot fish. <i>Blowguns</i>.—While not nearly so common among the Bribri as bows and arrows, blowguns are still to be seen in many houses. These weapons are made by removing the core of some pithy stalk about 6 feet long. The bore is rather large, and through it are shot clay pellets (pl. xxv, <i>a</i>) instead of darts. The outer surface of the weapon is covered with a heavy black gum, the same as that used on the arrows, but thickly applied. On all complete blowguns two shell beads are set parallel, close together,	411 • 227 411 411
AND MONOGRAPHS	3

2:Skinner E-5 (1917) 1920
SA19 Talamanca SA19
Bribri

84	THE BRIBRI
411 ● [415] [413] [413]	about six inches from the muzzle, the end farthest from the user. These are sights, explained by the Indians as "eyes, so that the gun can see where to shoot" (pl. xvii, c). Of course these blowguns are suitable only for securing small game. As an accessory to the blowgun, the Bribri carry small bags intended to hold the earthen pellets used as ammunition. Pl. ix shows one of these bags, which has two compartments, one for the pellets, the other for game. Attached to it is a bone gauge, used to reduce the pellets to the proper caliber for use. Pl. x exhibits another small, narrow, but deep bag for blowgun pellets. Gabb speaks of a small, straight, heavy piece of bone carried by the hunters and used to drive obstructions out of the tube by its own weight, in case of stoppage. None of these were seen by the writer. In making blowgun pellets, special clay is obtained. That seen in use among the Bribri was gray, but some balls in the possession of a Cabecar hunter were made of red earth. The clay is brought to camp and dried, then ground fine on a stone mortar,
VI	INDIAN NOTES

2:Skinner E-5 (1917) 1920
SA19 Talamanca SA19
Bribri

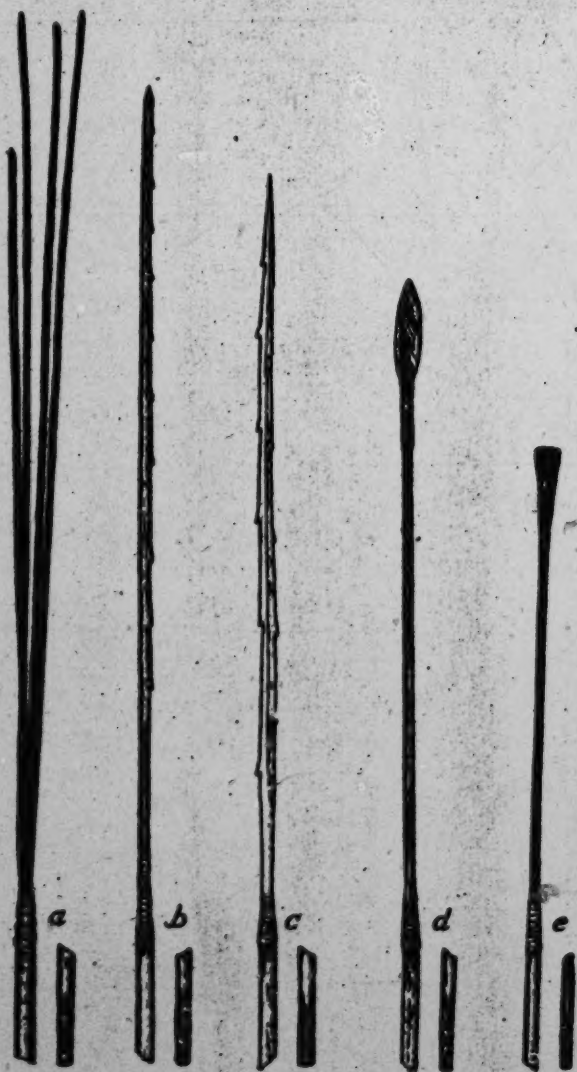
FIRE-MAKING	85
when it is moistened and made into a large ball, which is dried and put away in some secure place, such as the granary platform or a corner under the eaves, until required. When needed, a portion is pared off with a machete on a platanillo leaf, a little water is added from a calabash, and the pellets are worked up from the damp clay with the fingers and gauged with a bone cylinder. The pellets are then sun-dried, but not baked. It was observed that the hunter usually carries a few balls in his mouth, ready for use, and these are expelled through the tube from the tip of the tongue. <i>Fire-making.</i>—In some of the more remote Bribri camps, matches were unknown, the method of making fire being by means of a wooden hand drill (pl. xix, a, b). The entire apparatus consists of a shaft (a) about three feet long, and a wooden hearth (b) which contains pits to receive the head of the drill. In use, the hearth is held under the foot, the Indian standing upright and twirling the drill between his palms. A bit of cotton in a plantain leaf is kept ready beside the hearth to catch the spark when	411 • 372
AND MONOGRAPHS	3

2:Skinner E-5 (1917) 1920
SA19 Talamanca SA19
Bribri

SKINNER-BRIBRI

PL. XXIV

411
227



TYPES OF BRIBRI ARROWS

a, For small fish, length 6' 1"; b, Typical fish arrow, length 5' 7 1/2"; c, War arrow, length 4' 11 1/2"; d, Large game arrow with metal point, length 3' 1"; e, Small game arrow with blunt head, length 4' 3".

[Facing page 87]

2:Skinner E-5 (1917) 1920
 SA19 Talamanca SA19
 Bribri

411
 415
 282
 534

XXV

SKINNER—BIBRI

[Facing p. 89]



BLOWGUN PELLETS OF CLAY; LEATHER POUCH; SHAMAN'S CALABASH RATTLE
 (Length of the rattle, 7½ inches)

262 fish are eaten when the Indians go to the
825 Pacific coast for salt. A large and small clam
which come from the coast are also favorite
foods.

224 The *Boruca* prefer to hunt in groups of two
or three and without dogs. Their favorite
time for hunting is when the moon is new,
and, strangely enough, on Tuesday and
Thursday. Night hunting is almost never
practised, as this is the time when the poisonous
snakes roam, the most dreaded of which is
the bushmaster (*Lachesis muta*). Traps are

223 used for birds, and are generally placed in the
rice fields or in the corn fields. The traps are
made by the men with cane (*Gynerium sagit-
tatum* [Aubl.] Beauv.) and are box-shaped, but
without a bottom. They are placed in the
fields with food inside and sustained at one end
by a small stick which is broken in two, but
is balanced one end on top of the other. A
string is fastened to one portion of the broken
stick, and is left on the ground next to the
food. The bird enters the trap, and walking,
moves the string, which in turn pulls aside the
piece of stick, and the box drops, imprisoning
the bird. Sling shots are used by the boys to
shoot birds. The bow and arrow for hunting
[411] have entirely disappeared, their place being
[177] taken by the shot gun and rifle.

226 Fishing. The *Boruca* have five ways of
catching fish. One manner is with a vine

[824] (*Serjania cornigera* Turcz.). They also mash
[278] the bark of the *espavel* (*Anacardium excelsum*
[Bert. & Balb.] Skeels) and sometimes the bark
of the sandbox tree, *javillo* (*Hura polyandra*
Baill.). This last is less effective. To fish with
vines or barks, a portion of the river is
hemmed in by the men who construct a wall
of stone at the upper and the lower end. They
then mash the material chosen and throw it in
the dammed section. The fish come to the sur-
face stupefied, and are gathered by the men.
The *Boruca* prefer to fish, however, with
spears. These are of two sorts: long white
canes between 57 and 58 inches long with an
[227] extended tip of pejibaye palm about 18 inches
in length with several barbs at the end, and a
shorter cane about 40 inches long, also with a
pejibaye end, but without barbs and with a steel
needle-like protrusion fastened to the pejibaye
section. The short spear is used in the local
creek for small fish, while the longer one is

101 There are seven tribes of those heathens who are known as
131 *Talamancas*; the first is that of the same name, which embraces
two others called *Cabécara* and *Bicryta*; the second is called
Téraba; the third, *Thórar*, on account of living upon an island
of that name on the coast of the North Sea;¹¹ the fourth is
named *Changuen*; the fifth is called *Zegua*; the sixth, *Thorasque*,
and the seventh, *Guaymí*. Of these the last three are in the dis-
tricts of the Kingdom of *Tierra Firme*, and the first four in this
district of *Guatemala*.¹²

721 The Indians of all these tribes are generally brave and warlike;
● [411] for their most common exercise is to go about with bows and
spears practicing for their wars, which they are generally engaged
in with each other for the purpose of enslaving the men and
carrying off the women. The sport and diversion of the boys is
[268] to shoot arrows and throw spears and they thus become very
[957] skilfull in the handling of them.

291 All the men of these tribes go entirely naked, only the *Tala-*
mancas covering their private parts with girdles. The women
all wear the girdle down to the knee, or use a blanket, which they
[286] weave from cotton or with *mastate* (a bark fibre) which they get
by cutting trees.

304 The greatest sport of these barbarians is to paint themselves
black over the whole of their bodies, which they do with the
[302] greatest hardiness, allowing themselves to be scarified by the
experts whom they have among them, and over the bleeding
places they put *copal*,¹³ which makes them swell up, and some
even die by being cut in delicate parts, such as the face, neck
and elsewhere. When they kill an enemy in war, they make a
304 hole with a peg of strong wood and they drill the cartilage of the
554 nose, as well as the lower lip; and when they have opened these
two holes they put in each one of them a little bone like a cigar-

¹¹ The island of *Tójar* or Island of *Colón*.

[141] ¹² The enumeration which Padre Urcullu made was not strictly correct,
inasmuch as the *Zeguas*, *Thorasques* or *Dorasques* and *Guaymíes* lived
wholly or in part, like the *Guaymíes*, in the territory of *Costa Rica*; but
it will be noted that besides, according to his statement, the Island of
Colón, and consequently the Bay of *Almirante* belonged to *Costa Rica*.
M. M. P.

¹³ *Protium copal*.

[P. 11(B)]

Bridri
Cabear62/
36/

[648]

Dávila must be remembered (see Regional Terminology) as well as the custom that each clan had to settle in a particular location (see Social Organization). In truth, one of the greatest points of contention between the aborigine and the Spaniard was the necessity of the conqueror to force the Indian to live in towns in order to carry out the task of conversion, to collect tribute, and to have an easy and constant source of labor. This concentration in a community was entirely foreign to the culture of the Talamancan peoples, and historical documents contain many allusions to the resistance of the Indians to such a move. There are countless sites with names, but even in the case of places such as Amubre, Chirripó, and Ujarrás where there is a church, or Cabagra, Salitre, and Ujarrás where there is a school, there is little semblance of what the word "village" brings to mind. Dwellings are scattered, sometimes two to five kilometers apart, and only on the Pacific side is there anything akin to a community center, in this instance the school.

SUBSISTENCE ACTIVITIES

241

[412]
[824]

[415]

[411]

[412]

249

- The only implement used in upper Talamanca and Chirripó is a flat, pointed digging stick made from the outer bark of the *pejibaye* palm (*Guilielma gasipaes* Bailey). This is stuck into the ground at a sixty degree angle and is then raised vertically. The seeds are thrown into this hole from a gourd tied around the waist (fig. 2, c) and the stick is removed permitting the earth to settle back. It is then tapped lightly in place with the stick. The belief persists that this tool was once a battle weapon.⁶⁰ The only other cultivation deemed necessary is one weeding with a machete. In the Talamanca Plain and on the Pacific slope, both the all-wood *macana* and one with a metal blade are seen; while on the Pacific side, an angle stick is used to clear the fields. It is interesting to note that when tobacco is to be planted here there is no preliminary burning. This crop is sown in rows indicated by lines and pieces of banana stalk are put over the new growth to keep off too much sun.

⁶⁰ Skinner, 1920, pp. 70-71.

[P. 13(B)]

SA 19 Talara, Peru SA 19

Bribri

Cabécar

- 231 better-suited for raising fowl, but is domesticated in Talamanca, where its principal diet consists of roaches. Ducks also are not common, and there is no native word for them nor for turkey. When found, they are kept inside the large house in a small compartment.

[234] Cattle are owned by only a few on the Coen
[262] River and lower Talamanca. On both sides of
[254] the range they are kept more as a bank account
than for food. Milk is not used. In Ujarrís,
[442] Salitre, and Cabagra ozen are used for riding
or carrying burdens on their backs (fig. 2, d).
In Ujarrís, wild cattle, most of which belong
794 to the church or, better said, to St. Vincent,
231 the patron of the community, roam the
422 savannas. This is a vestige of the ancient tithe
and the animals are used only when the priest
pays his yearly visit. On this occasion, the
required number of steers for a communal
feast are shot with bow and arrow. The cattle
in Ujarrís that do not belong to the church
are the property of three inhabitants who sell
them when necessity demands. Chickens,
swine, and steers are eaten on special occasions
such as "juntas" (see Reunions) and death
feasts (see Death and Burial).

- [411] There are no horses in Chirripó or upper
Talamanca, and only one or two in the Sixola
Valley. In 1956, there were two horses at
Salitre, one at Cabagra, two at Ujarrís, and
two at China Kichá.

- 262 Wild Foods. The diet of the Bribri and the
Cabécar is supplemented by many non-
cultivated foods. In the list below, we cite
only those which we were able to have identified
by their Latin names.⁷¹

262 The fruit of *Renealmia exaltata* (Aubl.)
137 Griseb is generally fried in lard. The red
252 flower of *Erythrina costaricensis* Micheli, the
leaves and the tender part of the vine *Cyclan-
thera Naudiniensis* Cogn., the sprouts of the
female palm *Chamaedorea* sp., the leaves and
tender shoots of *Phytolacca ricinoides* Kunth
& Bouche, and a juvenile fern are boiled. The
grainlike fruit of *Urena laccifera* (L.) Gaud
is used as a substitute for rice. The wild papaya

partes Plátanos y yuca. . . ." There is no mention of
maize at all.

⁷¹ Stone, 1956.

⁷² Dr. Paul J. Shanks helped to gather and to classify
these foods.

[LOR]

2 [see entry only] 116 - END PAGE 1 - ANALYST]

[P. 14(A)]

SA 19 Talamancas SA 19

Gr. br.

Cabecar

- 262 (Carica sp.), the melonlike fruit of the vine
 137 *Passiflora vitifolia* HBK and the fruit of the
 252 guava (*Inga spectabilis* [Vahl] Willd.) are
 eaten raw.

Palmitos of various classes including the bitter and sweet are roasted, baked in ashes, or eaten raw. Wild cacao (*Theobroma simiarum* Donnell-Smith and *Theobroma angustifolium* Moc. & Sesse) and patate (*Theobroma bicolor* Humb. & Bonpl.) are used like the cultivated cacao. Certain white mushrooms which grow on old tree trunks are also boiled and eaten.

- 262 Food Animals (Hunting). Many wild animals
 136 are consumed by the Talamancans including monkeys, *guatusa* (*Dasyprocta* sp.), rabbits, boars (*Tayassu pecari spiradens* Goldman), pigs (*Pecari tajacu cruspiger* Bangs), deer (*Mazana americana cerasina* Hollister), and tapir, in spite of the fact that certain groups still maintain food tabus (see Tabus). The favorite way to hunt is with one or more companions and with dogs. There are other methods, however, still in practice.

- 224 411 The most common equipment consists of
 [231] the *pejibaye* or black palm bow, arrow, and blow gun (fig. 3, c).² The bow is relatively short, measuring around 2.35 meters, and is held in a horizontal position, the finger pulling the string (fig. 3, a-b).² Arrowheads are thrust into a wild cane shaft as far as possible, fastened with wax, and tied with *pita* (agave thread) (see Fibers) so that when the arrow is shot the head is not lost. For jaguars and other large animals, the heads are made of metal (usually an old knife blade) and of *pejibaye* palm. For birds and small animals, there are barbed, straight, and stunning heads all made of *pejibaye* or black palm.

- [223] Blow guns are also used for birds and small animals. They are from 5 feet 7 inches to 5 feet 10 inches or more in length. When possible, they are made of *morki*⁷² (*Saurauia costaricensis* Donnell-Smith), although *kurá* wood is sometimes used. Wood for blow guns is cut at the wane of the moon as it is supposedly less pulpy at that time. The method of manufacture is simple. The piece of wood

[192] ⁷² It is interesting to note that gun or rifle is called in Chiripó *mogLo* meaning literally "blow gun stick"; in Cabecar *sakmogló* or "our place rifle" or

[P. 14(8)]

Bribri
Cabécar

322 selected is placed over the fire to soften. A wire is heated and is pushed through the length of the wood to remove the soft pulp. If wire is not available, a *pejibaye* rod is substituted. The

[824] inside is smoothed by wrapping *chumico* leaves (*Curatella americana* L.) around a *pejibaye* rod and rubbing it up and down. The

[237] covered with beeswax and carbon to preserve it. Two shells, beads, beetles, or lumps
411 of wax are often used as sights (fig. 12, d).⁴

The balls for ammunition are made of clay which has been dried, ground fine, and then mixed with water, worked with the fingers and rounded with a wild turkey bone as needed. They are carried in string bags.

[415] Lances made of *pejibaye* wood with metal heads are occasionally seen. When rifles or shotguns are available, rubber bags are used to carry a powder horn, wick, etc.

[223] Bolas are made by small boys for hunting birds. *Guarumo* fiber is used instead of cord
[857] and river stones are used for ammunition. A loop of *pita* (agave thread) is made in one end into which the forefinger is placed. Then both ends of the bola are grasped in the hands and it is swung over the head.

223 A resin called *yok* in Cabécar is put on a
[314] tree where birds are apt to feed. Their feet stick in this, prohibiting escape. Wild boars and large game are often trapped. This is
224 accomplished by tying a rope to a tree beside a path and making a slipknot at the other end, leaving a wide loop. The loop is placed in the center of the path and the animal is snared in it.

At night, in Talamanca, another type of lure is used. Crab claws, with bits of meat left in them, are tied to a piece of string about 22 yards long. Bananas, or whatever fruit the animal being hunted uses for food, is attached to one end of this string. The string is tied to a stick which is thrust into the ground to hold the bait in place. The hunters use a leaf to shield their light and remain hidden. They are alerted by the sound of the claws rattling and shoot their prey with a bow and arrow or a gun. There is a superstition connected with

[262]

[192] "blow gun stick"; in Bribri *skmokol* signifying the same as in Cabécar.

⁴ [See category 116 - END PLATE 11 - ANALYST.]

[P. 24(A)]

Bribri
Cabezar

501 *cardium rhinocarupus* D.C.) and *ceiba* (*Ceiba pentandra* Gaertn.) are the favorite materials.

[824] The plain of the Sirisola has long been cut
[137] over and these woods are found in the deep
396 forest. The Bribri select the tree and fell it,
fashioning the dugout at the spot and carrying
it to a waterway. It often takes as long as three
days to transport the dugout from the place
of manufacture to a waterway. In making the
boat, the center of the log is burned and the
rest is cut out with machete and axe.

237 Bone. Monkey and deer bones are made into
needles (see Nets). The leg bone of the wild
turkey (*Penelope purpurascens* Wagl.) is cut
at the top of the joint and is utilized for round-
ing the pellets of the blow gun. Deer bones
are made into handles for rattles and fastened
with *pita*.

412 Needles and Beads. *Pejibaye* thorns are used
as well as bone for needles. Beads are fashioned

301 from animal teeth (see Dress and Adornment),
stones, shells, and seeds. The holes in all of
these are made with an arrowhead or a fine
432 *pejibaye* stick, sand, and water. On the Pacific
side, needles are almost always bought.

237 Wax. Beeswax has varied uses. The two
most important ones are for fastening on the
sights of blow guns and for holding the shafts
of lances and arrows in place. At times, wax
[411] is made into candles. It is very popular as an
[354] article of trade.

354 Light. Candles are made from the white and
824 red *biguerilla*. When dry, the seeds are placed
on top of each other and a stick is run through
the center. In Chirripó, a piece of cotton is
used as a wick in beeswax. The resin from
copal (*Protium copal* Engl.) also serves as a
light, as well as the sap of the red *mastate*.

237 Feathers. Bright feathers are used for adorn-
ment both on the house walls and as head-
[301] dresses or around the neck. Tail feathers
[372] and/or wings of wild turkeys are generally
used as fans for the fire.

388 Soap. The leaves and fruit of the *guanacaste*
824 tree (*Enterolobium cyclocarpum* Griseb.) are
boiled to make soap.

6: Stone E-5 (1956-1959) 1962

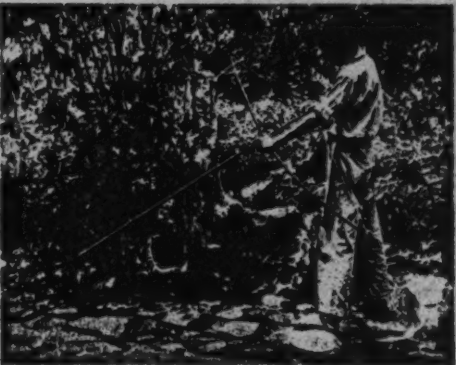
Primer Museum Press

SA19 Talamasca SA19

Gribi
Cabeçal

Vol. XIII, No. 2, Pages 1

142
231
226
291
411
417



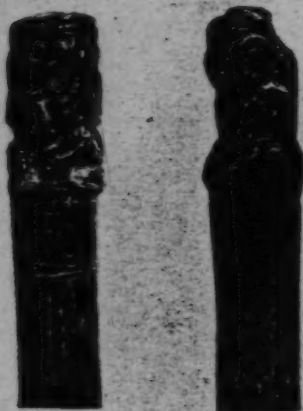
a. Method of shooting a bow and arrow. b. Shooting fish. c. Using a blow gun. d. Shelter for chickens.

[END Plate 2]

6: Stone E-5 (1956-1959) 1962

Plaque Museum Paris

532
756
778
[172]



SA19 Talamancas SA19

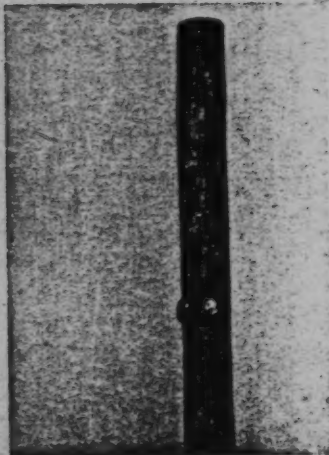
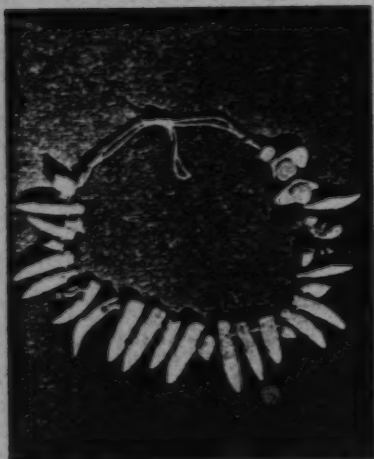
CABECAR

Bribri

Vol. XLIII, No. 2, Figure 12



301
789
HI



a, Ceremonial staff from inside on slope of Irazú volcano, Central Mexico. A, Ceremonial staff from Talamancas, late 19th century (property of Don Odo Jaramila L.). c, Cabécar necklace of jaguar teeth, shells, bone, and beads to ward off evil (property of Don Julio Calles T.). d, Part of Cabécar blow gun with beads sight.

[END PLATE II]